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God "preserves," but He is likewise pleased with them "who have already received the earnest of this promised gift of wisdom." But here it seems that he has confused two senses of the word "simple." There is a holy simplicity of faith and obedience which accompanies the highest "wisdom," which is, indeed, its indispensable ground. This is the thought of the Psalmist.

**Hebrews 9:14.** In the same journal Professor Bruce aptly illustrates this passage by a citation from Philo. The question in the verse is this—How should the blood of Christ have so unlimited value as compared with that of bulls and goats? The reply is found in the phrase "by an eternal spirit." Philo in one place says that a man has two souls; the blood, the soul of the man as a whole; the Divine spirit, the soul of his higher nature. "We may conceive our author as consciously or unconsciously re-echoing the sentiment, and saying: 'Yes, the blood, according to the Scriptures, is the soul of a living animal, and in the blood of the slain victim its soul or life was presented as an offering to God by the officiating priest. But in connection with the sacrifice of Christ, we must think of the higher human soul, the Divine spirit. It was as a spirit He offered Himself, as a self-conscious, free, moral personality; and His offering was a spirit revealed through a never-to-be-forgotten act of self-surrender, not the literal blood shed on Calvary, which in itself possessed no more intrinsic value than the blood of Levitical victims.'"

**The Epistle to the Hebrews.** In the *Academy* of March first, Professor Sanday writes about the modern English literature relating to the Epistle to the Hebrews. He says that "the Epistle to the Hebrews furnishes a good land mark for the progress of New Testament exegesis in England during the last few years. At the beginning of the decade just completed, the only books available for ordinary students were the two general commentaries of Alford and Wordsworth, with Dr. Moulton's careful edition in Bishop Ellicott's series, and the translations of Delitzsch and Tholuck. To these were soon added Dr. Kay in the *Speaker's Commentary* (1881), whose results, though obtained at first hand, represent rather an extreme of conservatism. Next came, in 1883, two smaller editions by Archdeacon Farrar and Mr. F. Rendall. Both were scholarly pieces of work; the former might be said to express intelligently the average current views of the Epistle; the latter took a line which was independent and original, but not free from crotchets, and it covered the ground less completely. More recently there has appeared another popular commentary, by Dr. A. B. Davidson, for its size and price one of the very best theological handbooks with which I am acquainted—a close grappling with the thought of the Epistle by a singularly strong and candid mind. Now the series is fitly crowned by the full and elaborate edition of Dr. Westcott, which will, no doubt, take its place, along with his previous editions of the Gospel and Epistles of St. John, among the classics of every theological library."

**Christ and Paul.** It is a favorite modern view among some students and critics that Paul is really more vitally related to the source and strength of Christianity than Jesus. The reason for this exaltation of Paul even at the expense of Christ is, with some reason, thought to be, in fact, at least, owing to the close and constant study of the Epistles of Paul and the neglect of the Gospels. Professor Bruce recently adverted to this theory. "It seems to me," he said in a recent lecture at the Free Church College, Glasgow, which